

WHAT CONSTITUTES A LEADER.

Negro Leaders are not made by White Men—Rev. Astwood to the Contrary Notwithstanding—Some Lessons from the Roosevelt-Washington Dinner—Race Prejudice and Where it is Thickest.

Editor Colored American;—H. C. C. Astwood, Editor of 'The Brooklyn Defender' in an editorial of recent date, deplored the Roosevelt-Washington entertainment at the White House, and was of the opinion that he would be misunderstood by the colored people. No, he was not, but, he was better understood by the prejudice class in this section of the country. He is fully aware of the condition of the Negro in the South, and when he attempts to pacify prejudice sections with a prejudice editorial, Then we say, that he is really misunderstood by the colored people. We disagree with some people who say that Astwood has written the smallest article on this White House incident. He is prejudice to the core toward the President and Mr. Washington, and we think it would have been far better under existing circumstances that his courage had failed him before he wrote and published in his paper that hypocritical editorial. It was the one time that he should have taken the advice of his best friend, not because of his chances of not being appointed to Federal office, but because of his assistance in criticising the true American idea of the President, and because of his criticism of one who is a real Negro leader.

Astwood says that the colored race has not been allowed to pick its own leaders, that they are made by the white man. He is off. Why should he name such leaders as Bishop Grant, Jno. M. Langston, P. B. S. Pinchback, B. K. Bruce, Frederick Douglass, Jno. R. Lynch, Judson W. Lyons, White and Cneatham, I will add the names of Bishops A. nett and Turner, if they are not leaders, and by their own force of character and ability, and not simply pushed up by the white man.

Does Astwood propose (by his article) to tell us that Mr. Washington's leadership was not created in him?

That it was not by his hard work, his force of character or genius and all other forces necessary in the make-up of men which constitute real leadership?

If the above names are worthy of mention as leaders of the race, the name, Booker T. Washington, should find itself somewhere on the top. The color of the skin has a great deal to do in the case, and it might be that The Brooklyn Defender is color-prejudiced too. It might be since his residence in N. J., he has turned white.

It was a moral wrong on the part of The Defender to say or to have it said or considered that the prejudice of the North is greater towards the Negro than exists in the South. If it is true what Astwood tell us why he is now living in New Jersey?

If it is true, will he tell us why all this criticism of President Roosevelt for having entertained an American citizen, a representative of ten or twelve millions of people, in the White House (by the Southern press)?

Mr. Washington was entertained by the President as an American citizen pure and simple, and the time is at hand when such should be considered by the intelligent, progressive and law-abiding citizens of both sections of this united country as lawful and expedient. The Negro's loyalty, patriotism and devotion to the South, and its prop-

erty, his devotion, loyalty and patriotism towards this united country, entitles him to greater respects than are now shown him. The incident at the White House has no bearing on the social condition of either section. It is impossible in a government like ours that the White House regulate society, a government of the people, for the people and by the people, cannot regulate society. Representatives of all nations are represented and entertained at the White House. Some of them we all know represent immoral countries, and on account of our treaties, they are directed and entertained—and not a word said. We are told that some of them belong to Hermitic government. A people who do not regard society nor its morals are tolerated. Isn't it strange? I am in a position to say that the very people (some Southern papers say) desire to be white, and want social equality (with the whites) is not true.

The intelligent Negro, seldom, if ever gives social equality consideration as defined by the Southern press. The only time he does, is when the press of the country or of some locality takes up the bug-a-boo, he has not the time to spare for adjusting social conditions of races. His time is fully occupied in a different direction. It is as much as he can do now (and for quite a while in the future), to regulate his social condition.

Astwood says that the North is responsible for it all, and further says that the North is hypocritical, that it should give practical lessons. Astwood seems quite hasty in the solution of that most vexed problem. I think both sections of the country are doing something (and with very little hypocrisy) to adjust the condition of the country and the Negro. He "objects" to such lessons being first taught or given in the White House. Does he mean to say that the lessons of respect to the colored Americans should be first taught in the homes of private individuals? If so, the very idea is repugnant to people who he tried to placate with his "sane article," and should be equally so to the Negro. The true defenders of liberty believe that the White House is the most appropriate house where the lessons of respect for American manhood, American rights and citizenship, are to be taught, not only to us, but to all the nations of the earth. As a race, distinct in color, we should object to the advice of men who so far forgot themselves, it is the private individual, who in his private home regulates society, and not the President of a Republic. His home is sacred yes, but the hospitality of the White House is opened for honest representatives, whose color should be no bar.

The social equality of the races, if there be any, was first practiced by the white man, if we have to day, amalgamation and miscegenation it cannot be truthfully traced or charged to the colored race, the white man is wholly responsible for the absence of the Negro's real color. The Negro if any, is the one who should make the solemn protest, and demand the separation, he is the one who should consider present conditions a social wrong, he is the one who should unite with the Church and State against the infamous practice, demand its eradication.

Astwood is well known in this section of the country. He cannot hide his real identity. We charge (and his opinion to the contrary notwithstanding) that such Negroes as he (and they are quite numerous in this country) is responsible to a greater degree, and so the white man of the South, nor the white man of the North, for all the ill and injustice perpetrated against the Negro. Let him read the ex-attach letter published in the St. Louis Daily Globe Democrat of Sunday October 27th, 1901 entitled "Our Colored Brother." That article suits our fancy much better than his real misunderstood editorial.

P. L. CARMONCHE,
Donaldsonville, La, Nov, 3, 1901,

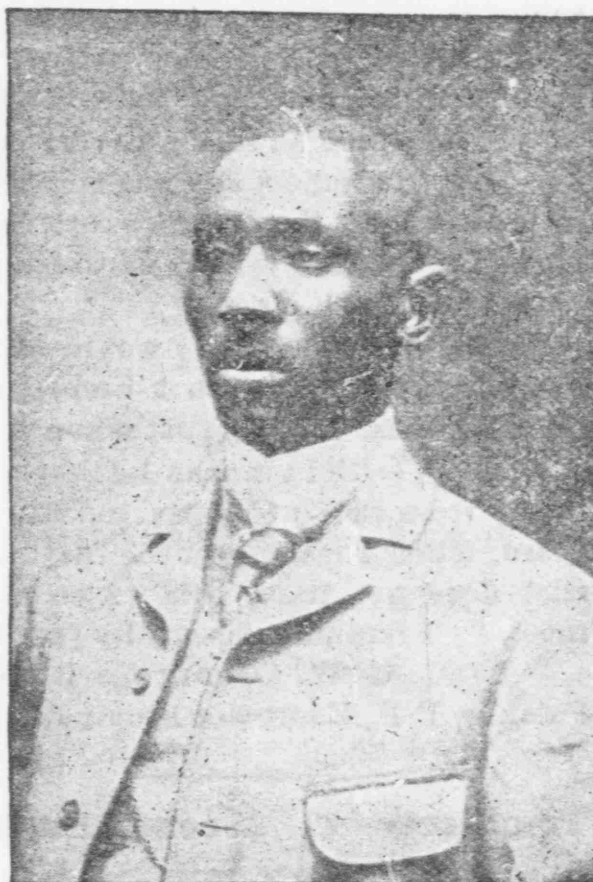
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